

NEW
TESTAMENT

NEW TRANSLATION

THE
GOSPELS, ACTS, EPISTLES,
AND
BOOK OF REVELATION:
COMMONLY CALLED
THE NEW TESTAMENT.

A NEW TRANSLATION
FROM
A Revised Text of the Greek Original

THIRD EDITION, REVISED.

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INTRODUCTORY NOTICE.

THE edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while passing through the press: as carefully as circumstances would permit, from the over notes.

The text varies but little from that of the first edition: a few rounded versions have been made, and certain modifications and various readings, indicated primarily in the notes, have been occasionally introduced into the text, and a few fresh notes added.

The chief feature of novelty in the present edition is the collection of the notes of many of the sources from which the text and the various readings, as found in modern critical editions, are drawn,—as has been already explained in the preface to the second edition, to which the reader is referred for the translator's opinion of the comparative value of the *Uncial MSS.*

Shortly after the publication of the second edition of this work Tischendorf published the eighth edition of his critical text, modified considerably from his seventh, and is generally held for the better, so much was he under the influence of the *Sinaitic MS.* discovered by him, noted as *α*: he has now introduced into his text a great number of the defective readings—Ferry's edition of four uncial MSS. numbered 13, 69, 124 and 340, with a view to reproduce the ancient text of the Gospels from which these were probably derived, was published by Abbott in 1877. This work is interesting in giving the agreement and disagreement between collations of a certain type, one of which *α* is cited separately, after Tregelles, and another 110 occasionally, in the notes to this edition. In some four MSS. John vi. 28, vii. 18 is inserted verbatim at the end of Luke xvi.—Wuestrich and that's text, which seems to have influenced the Slavonic in its excessive adherence to the so-called *Alexandrine* readings, or rather to the publication of B, especially where supported by some other ancient copy, was already known to many years before it was published in 1881, when the Slavonic New Testament also appeared. This third edition had thus been prepared for the press.

The subject matter in the enlarged notes of the present edition has been specially to give a summary of the authorities for and against the text, as arrived at by a careful comparison of the numerous mass of material now presented to the reader through the unsubmitting labours of those who have worked in this field.

In the Gospels, the reader will distinguish the two classes of the *Uncial MSS.* 'A' has been used to designate the series of manuscripts which generally agree, called *Constantinopolitan*, of which B, M, U, and very often A, are fair examples, as containing all the Gospels; and those D will be seen are generally confirmed by A. From the Acts to the end, all the *Uncials*, as given by Tischendorf 1856 edition, and in part by Tregelles, are quoted whenever the disputed passage requires it. In the Epistles of Paul, however, after 1 Corinthian, E, being a copy of D (*Codex Bezae Cantabrigiae*), is only cited where D has been corrected, unless indeed some special matter of interest seems to reader describe its being noted as well as D.

A reference to the subjoined list of *Uncial MSS.* will enable the reader to distinguish between their relative age, but he must be reminded that the numbering is purely arbitrary, as it is often misleading. For instance, B of the *Evangelium* is quite different M from the celebrated *Codex Vaticanus*, which contains the most part of the text of the New Testament, who noted as B, though it is some four centuries earlier than the other; O of the Epistles of Paul (*Cod. Bezae Cantabrigiae*) has nothing to do with O of the Gospels (*Cod. Bezae Cantabrigiae*), but on the contrary really formed the concluding part of a (*Cod. Bezae Cantabrigiae*), though these parts are now separated and in different libraries. The lists are usually given separately for the Gospels, Acts, Epistles of Paul, and Revelation; but it has been thought, on the whole, simpler for reference to put them together in a single list. F (*Argenteus*) and G (*Reverendissimus*), both of the Epistles of Paul, are shown to be copies of the same original M.

Of *Cursive MSS.* those noted by Treg. and separately examined by M in the years 1860-1862, are given from his edition of the *Greek New Testament*. A list of these is appended to that of the *Uncials*. For a complete list of the *Cursive MSS.* of the New

Text at present known, or also of the *Lecturae* or manuscript Service-books of the Greek Church, see Scrivener's *Introduction*.

Of the ancient versions, the old Latin, where its various extant codices agree, is given in the margins, noted by 'Lat.' occasionally they are quoted separately, especially as when there are but one or two of these MSS in conflict with all the others, as 'Brix,' 'Valla,' &c., (see the tables). The Codex Amstelredamensis (Am.) supposed to be the most faithful representative of the Latin as Jerome left it, is given from Tregelles' New Testament. When not cited separately in the notes, it is included in the *Vulgata* (V.).

The *Memphitic*, or version of Lower Egypt, is given from Tischendorf and Treg., and so with the two chief Syriac dialects first hand, marked Syr. where they agree. Occasionally they are separately quoted, Syr.-Pal being the Peshito, the version commonly printed, and Syr.-Holl the Harpula or Hallowman, a fresh translation, more literal than the other, indeed quite new, and hence valuable as a witness to the Greek; the *Epistle to the Hebrews* is wanting in it from vii. 25 to viii. 12. Neither of these versions has the Revelation, nor John vii. 33-36 and the Peshito Syriac does not contain 2 Peter, 2 and 3 John, or Jude; these four are contained in a Syriac MS in the Bodleian. A Syriac manuscript of the Revelation (noted Syr.) was edited at Leyden in 1627 by Louis de Dieu. Both of these resemble in character the later or Philonican Syriac.

A list is given below of the ancient versions usually cited in critical editions.

Of the ancient Fathers, a few only are cited occasionally in the notes, mostly from the printed editions themselves. A list is given of the more important of these writers.

A few additional explanatory remarks are here offered in order to warn the reader against being unduly influenced by what is called *diplomatic evidence*, whether the overrated testimony of the mass of the authorities, or the preponderating importance of a few very ancient witnesses. The modern editors of the text often furnish proof that conscientious adherence to their systems of comparative criticism may lead to singular mistakes. The latest editions are by no means the most trustworthy, and the reader should be at least cautious against too readily accepting their decisions. Of *Revised Versions of the first three Gospels* contributed, by Tisch., and in particular Dargen's *Revisions Revised*.

Though of course in many respects an older MS is entitled to greater weight, yet too many sources of corruption and error had already crept in to render a blind reliance upon the printed text of Tischendorf and Tregelles, and practically acquiescence in their decisions, without at least a very serious and patient examination being accorded to the many later witnesses, which have often of recent years been too lightly set aside. A few examples, taken from many given by Burgon and others, will serve for illustration. Scrivener says in his *Introduction* (3rd ed. p. 511): "It is no less true to fact than paradoxical to state that the worst corruptions to which the New Testament has ever been subjected originated within a hundred years after it was composed; that Jerome and the African Fathers and the whole Western, with a portion of the Syrian Church, had for inferior manuscripts to those employed by St Jerome, or Erasmus, or Stephens, thirteen centuries later, when moulding the Textus Receptus."

Admitting the general soundness of this conclusion, we are no longer surprised to find that A and B, as well as C L U F, all interpolate in Matthew xiv. 49 some words which are in part borrowed, though changed, from John xiv. 34, but which have been shown by Burgon in his *Last Twelve Verses* to be really derived from the heretical Father's *Discourses* or *Harmony of the Gospels*, composed in the second century. What is surprising is to find that Westcott & Hort have introduced it in brackets into their text and the *Revisers* into their margin. Tischendorf and Tregelles have rejected it. Nevertheless it was in the copies used by Chrysostom and Cyril of Alexandria.

In Luke ii. 14, however, all these editors follow the corrupt testimony of A B D, but giving A for it, though in another part of A, in the hymn at the end of the Psalm, the correct reading is given; and H and D have both been corrected by later hands. This reading, which originated probably in a mere clerical error, is found in some old versions also: "in the use of good pleasure." The Fathers all reject this, as Burgon has proved; and every critical mind instructed in Scripture must reject such an expression, which, as being very anomalous Greek, has given place to explanations that condemn themselves. Yet the *Revisers* have introduced it into their text, forcing the translation in an unjustifiable way, and have placed the better text in the margin.

Tischendorf in his 8th edition, influenced no doubt by his favourite M., supported

also by H, 124, and some versions, has in Markos vi. 13 substituted "works" for "ship-drops," against all other authority and the explicit teaching of scripture. The same corrupted reading has been adopted by Tregelles and the *Revisers*.

All these follow A B C D and others in admitting "holy" into the text before "Spirit" in Luke x. 21, an interpolation which may be ascribed to over-zealous piety, or, as it has been suggested, to the unchristian desire to distinguish the word from "sacride" used in another sense in the previous verse.

The extraordinary text given in Matthew xii. 31 by Tisch., Treg., and W. & H. on the authority, and that only partially, of H with which they make the priests and elders answer "The last," instead of "The first," has been commented on by Scrivener and Burgon. Tregelles attempts an explanation in his *Account of the Printed Text*, p. 107.

In Luke vi. 2 the *Revisers* leave out the important word "second-first," mislead perhaps by Tisch. and W. & H. on the enormous authority of A B L 1 23 69 and some versions. The word was evidently omitted by scribes who did not understand it. Tischendorf rightly inserts it. For another instance of this kind of modification of the text, see 1 John ii. 10 and the note, and Rev. xiii. 14.

The omission in 1 Cor. x. 40 of "not being myself under law" in A and a few corrupt MSS and versions, probably arose from the same cause. But here the Editors and the *Revisers* insert the words, following the great mass of MS authority.

In John i. 18, W B C L almost unsupported except by a few versions, read as to be expected, by many ecclesiastical writers, have the astonishing reading of "God" for "Son" after "only begotten." It is scarcely conceivable that Tisch. and W. & H. should have followed so manifest a corruption, and the *Revisers* have given it a place in their margin. Tisch. rejects it. But it has not been equally free in John ix. 35, for he has introduced into his edition "Son of man," instead of "Son of David," on the testimony of A B D. So here W. & H. and the *Revisers* in their margin.

The addition of "yet" in John vi. 3, found in D and many others, is evidently an intentional change of one into two, from the desire to explain a text not understood.

Tisch. and W. & H. agree with Tisch. in putting the imperative in 1 Cor. xv. 40; though the latter had it right in his 2nd edition, he saw words "let us hear;" See the note at this passage. The *Revisers* have it right in text, but have given the false reading a place in their margin.

But the list might be almost indefinitely prolonged; so numerous and often extraordinary are the corruptions found in these venerable documents: witness the substituted "David" or "discovered" (cf. 1 Cor. xv. 12) in the LXX, (Lat. Vulg.), for "burned up" in 2 Pet. iii. 10, by A B K P, corrected as by Tisch. and by W. & H.

The variations in these old MSS are constant, often doubtless mere errors of the scribe whose eye accidentally passed from one line to the second or third below it, especially if he was bewitched by similarity of ending or beginning in two or more consecutive lines, a constant source of error called *homotelenia*. It was no easy matter to avoid this in copying MSS that have no division of words: it requires considerable practice even to read them, and the eye gets no rest in the following back.

The two oldest MSS, A and B, until the end of Mark xvi., against all other authority whatsoever, as Burgon has shown with great pains; but in it, the fact that the scribe has here left a column blank. The only one in the whole New Testament, — a strong presumptive evidence that if he did not find the passage in the MS he was copying from, he was aware of an omission. He is *Robertus* as shown by three discredit on these ancient MSS, as witnesses to the primitive integrity of the text. On the other hand, they are free from the bold interpolations of D (under Buns.) and are constantly additional and valuable evidence against them. The notes of the oldest MSS, and even several together, can be of themselves conclusive testimony as to the absolute correctness of a reading, although many facts tend to show that, as a general rule, the so-called *Alexandrian readings* came nearest to the primitive text. They need to be controlled however by other evidence, as that of the *Coptic MSS*, versions, and, in many cases, by patristic testimony. Every passage has to be examined apart on its own merits, in presence of the whole array of witnesses, and is dependent upon God's gracious providence, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption has impaired.

See also — *Winer's Grammar* is quoted from Moffatt's 4th ed. The *Patristic MSS* are cited according to their original readings except when noted otherwise, as Rom. 17, &c.

N.B.—When through some circumstances the authorities cited give only partial support to a finding, or if some possibility attaches to their testimony, they are enclosed in parentheses (see 10). See also *Library* 10: 20 and 10: 1, 4c.

REVISED PREFACE TO SECOND EDITION (1871).

Two original editions, in which each of the several books was published by itself (or two editions together if there were two to the same assembly), and the reprint of several, which soon to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more unobtrusive form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, in which to secure the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from these sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the *Textus Receptus*, with a collection of the various readings adopted by all or any of the editors of most copies, Griesbach, Lachmann, Scholz, Tischendorf, and some others. But the *Textus Receptus* was itself often changed in the text of the work, and I found that several of these changes had jumped my notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct translation; only there was no one in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the *Textus Receptus* had no real authority, nor was indeed the English Version taken from it.—It was an earlier work by some years. With some variations, which critics have more or less carefully accepted, the *Textus Receptus* was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: these were besides the Bezae and Bana. Erasmus was the first published; the Complutensian Polyglott the first printed; then Stephanus; and then Beza. The Bezae were not till the next century; and the expression in their preface of *textus ab omnibus receptus* led to the expression of "*textus receptus*," or received text. The Authorized Version was mainly taken from Stephens, or Beza. The reader who is curious as to these things may see a full account in Scrivener's *Introduction* or other similar introductions. After this name, beginning with Fell at Oxford, various critical editions; Mill, Bengel, Wettstein (who greatly enlarged the field of criticism), then Griesbach, Metkeel (the last giving the Russian Codices, which are Constantinopolitan as called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Griesbach, Lachmann, Scholz, and Tischendorf: the first of sober judgment and critical common and discernment. The text with a narrower system of taking only the very earliest MSS, so that sometimes he might have only one or two; the third, excessively overcautiously printed, but taking the mass of Constantinopolitan MSS as a rule; the last of free-spirited competency and diligence of research, at first somewhat rash in changing, but in subsequent editions pursuing more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying. Scholz, in a lecture in England, gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since. Tregelles laying it down strictly as a fixed rule.

Means like, since my first edition, founded on the concurrent judgment of the first great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS has been discovered, the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic

Epistles and the Apocalypse, and others, in the *Apostolica Scriptura Inedita* of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and Dr. Weiss, furnished a mass of new materials. Tregelles' son was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed., Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezae, Codex Ephraemi, St. Gall, Claromontanus, Heurne's Latin in the Acts, Porphyry in great part, the Vulgate, the old Latin by Sabatier and Marchini. The Syriac I had from others: it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The *Zanabhar* of Luke I have consulted; with occasional reference to the fathers; Stephenus, Beza, Erasmus. The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight—it gave me the word and mind of God more accurately; in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MS, I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter on questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researches have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings; partly wilful, partly innocently; the attempt to assimilate the Gospels, which was useful—and then, more innocently, arising from the passages read in ecclesiastical services, such changes as "Jesus" for "He" where it was needed, as in these services—"he" at the beginning referred to nothing—and "Jesus" was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out "first-born" in the Sinaitic and Vatican and some others, which I note because it affects the oldest MSS, because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS and versions (which are better than all MSS), with a little care, make the real state of the case plain; but no MSS are early enough to escape these handlings. So that the system which takes merely the oldest MSS as authorities in themselves, without adequate comparison, and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

The three greatest questions are 1 Timothy iii. 16, the beginning of John viii., and the last verse of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John viii. I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MS because it was thought injurious to morality; and not only so, but in my examination of the text I found that in one of the best MSS of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct clues to the Lord's life in the Gospels; his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews' period, and ending the message set

on earth to Gentiles, the other from Assyria to all the world, beginning with Jerusalem itself, see Matthew, as to speak, the other heavenly. Now Mark, up to the end of your title, gives the Matthew view: from Jesus like a summary of the Fellowship and apostolic action, and from related to Luke and John. It is a distinct part, a kind of appendix, as to speak.

I have always stated the Textus Receptus in the margin where it is departed from, since in the Reformation, Erasmus having translated this from one poor and imperfect MS, which, being accompanied by a commentary had to be separated by a translator, and even as Erasmus corrected what he had from the Valentin, or guessed what he had not.* There was not much use in quoting this.

But it does not seem to me that any edition has really assisted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, have the marks of having been in antiquated hands. I do not mean that the result is seriously affected by it, for they work in pretty easily detected and corrected, and that is not of any great consequence, but as it is easily detected, proved to be there. After all research, it would be desired, I think, that there are two great schools of readings. The same MS may vary as to the school it follows in different parts. Thus Tischendorf says it was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So Porphyry (marked P), which I found in six or eight chapters of Acts so uniformly to go with the Textus Receptus that I committed it scarcely at all afterwards, does not do so in Paul's Epistles. Still there are the two schools. Of the one, Sinaitic, Vatican, and Dublin (or B Z) are the most perfect examples. For that in the same they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy. I remarked that one blunder in copying. The Vatican, as a copy, is far superior to Sinaitic, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have not until after the emperor was Christian, and that Diocletian had destroyed all the copies he could get. This Alexandrian text, as called, is the oldest we have in existing Greek MSS. The Alexandrian MS (marked A) is not uniformly Alexandrian in text. But if Sinaitic is to be trusted, the Peshito Syriac agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS we have, made at the end of the first or the beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon: our ancient MS of St. Hieronymus is uniformly the Textus Receptus. I think I only found one exception. Where did this come from? The Valentin is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them: A, B, Z, L, which have followed B very constantly; then we have A and a long list of which go with it, not so constant or much thought of, so that is Alfred you will find A, B; There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and P which in the epistles chiefly follows the Alexandrian but not subsequently tends to T, R, and A. In the Acts it is, as far as I have examined it, T, R, A, or St. Gall, is often T, R, though in many respects an independent witness. It is the Gospels A and B go together, varying but tolerably confident of the reading, or course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing anomalous at all, though in very few instances questions may be raised, the history of it is not really comprehended. I give my writing as no conclusion, and I think I can say no one can give that history: the phenomena are involved.

* It was written by Isidore Beza's MS and is noted (L). A MS annotated by it may be seen in *Bezae Cantabrigiae*, by Franz Deland, who found it in a German library.

I have said this much on the criticism of the text, and the MSS, that governs and reveals in the matter may not lament themselves in carrying conclusions without any real knowledge of the questions. Such a book as Tischendorf's *Evangelium* I think indispensable. You have the English Version questioned continually, and W, B, Z, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and that is all. Then, to say no more, the readings of A in the Epistles have a totally different degree of importance from that of its readings in the Gospels. And all become obscure. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all. I have followed a collation of the best authorities, both when, though for trifling differences, you have W, B, Z, L, or B, Z, or A, B, Z, or A, B, Z, or the other, I confess I have no mind certainly that B, L, are right.

In the next place the reader has not a revision of the Authorized Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that readers of plainness of the Authorized Version will be found in the translation. Filled as the mind is with it from constant use, it suggests itself naturally to the mind. I had no wish to reject it. But a revision of the Authorized Version, if desirable for ecclesiastical use, is not (I think) in itself a wise attempt. I would doubt the justice of the same which attempts to revise the Authorized Version. The new text does not suit the old, and is the more distasteful from its juxtaposition. Initiative is a good taste, which, unaided, it wants nature, and in these things nature is good taste, and artifice.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books and known, but I have used Meyer, whose continuations are very inferior, and from whom a large part of Alfred is taken, but I have consulted Alfred too, and the Weiss. Ellendt is excellent for what he has done. Eusebius most useful in what he affords. I have used them for the sake of the text as Greek, not for any decision in any case. Erasmus, who is grammatically very full; think, who very much enhances learning in his book on the *Hebraea*, Deland, and others I have occasionally turned to, there is Ellendt on the historical books; but I did not find many of them of very great value. Calves of less than I should have supposed. These are Bredt, Havemann, Elzer; Wolf and other German writers; and Mosley, Jewett, Fader, &c. But I cannot refer to the latter to try did not lead me to repeat it much. What I sought was the thorough study of the text, and none were of little moment. Paul's *Epistles* and *Blomfield* have been at hand for other commentators.

Of translations, Deland's Italian is the best of the old ones, then the Dutch, then the English. Bengel's German is a very good one, and there is, though troubled by their despotism occasionally, a very liberal one called *Reinhold*. Other translations are Kistowski, German, Van der Kolk, which are Roman Catholic, a corrected one of Luther by Meyer, the Swiss one by Pfenker, far better than Luther's. These, though I resented to them in a translation made into German, I used comparatively little save or not at all. Of the French, Deland is liberal, but mostly French; Martin and Oubert, little to be trusted; and Arnould, I was very not at all. Luther's is the most incorrect I know. Besides this, there are in Latin the Valentin and Beza. De Weiss's German is elegant, but from a source leaving out the ordinary verbs, which is almost as German as Alfred; and in the old Testament, though a good Hebrew, not to be trusted, from personalist principles. The French is German.

I have used all helps I could, but the translation is borrowed from me, from me; it is my own translation, but I have used every Greek I could to secure accuracy. I follow the scriptures to be the inspired word of God, moved by the Holy Ghost and communicated by His power, though, thank God, I never reached what is divine words which thoroughly believe, as the blessed Lord Himself when He wrote, though never reaching to be divine. And this is an unapproachable error, thoroughly and entirely divine, "words which the Holy Ghost breathed," yet perfectly and

strictly adapted to mine in being by me. My endeavour has been to present to the purely English reader the original as closely as possible. Those who make a volume for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read his original, as close a translation as possible.

There are some remarks I would desire to make on the English Authorized Version, which would differ not from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself. I have no wish to undervalue it. But now that everything is implied and assumed into, there are some points to be remarked which make it desirable that the English reader should have something more exact.—There is one principle upon which the translators were themselves, which is a very great and serious mistake. When a word comes in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very happy; in all the confusion is bad. Thus in John x. we have "judgment" translated in the Gen. shall not come into "condemnation;" the resurrection of "discussation." The word is the same in Greek, and every one can see that "not coming into judgment" is a very different thing from "not coming into condemnation." The whole force of the passage depends on this word, and its conflict with life. Here the sense is wholly changed. In another the confusion is bad.—Romans ix. 12, 13: "To him shall the Gentiles trust;" "now the God of hope." "True" is the same word as "hope," only a verb. "The Gentiles hope;" "the God of hope." I only mention these as examples.

In some cases, as "Adams," "the Lord's coming," "the law," theological views have passed the translators. Thus in John i. we have "continued," put in where there is no word at all. All there is in Greek is "most not be a witness." So in John iv. 23: "They continued these things." It is simply "they chose others for these," yesterday. I am well aware that in translating Greek, borrowed from this passage, doctrine, and that new ideas attached to it, the word came to bear this significance. But it is not its own meaning. It is "to choose," as I Corinthians xii. 19: "As to the Lord's coming," Acts iii. 19, there is no reason for translating here as "when." It is an attempt to give it a wrong sense, and to transmute it. It is "as that the day of Christ is at hand." The word translated "is at hand" is "present," or "come." It is twice used twice in Romans viii. 24 and once in I Corinthians iii. 23 for "present" in contrast with "to come." It shows evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being brought on by their false teaching, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be not to them and trouble to their persecutors.

And a more serious mistake it is in the words in I John iii. 4, "Sin is the transgression of the law." A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii. for "sinning without law," and is so translated in contrast with "sinning under law." If sin were the transgression of the law, it would not be said "until the law sin was in the world;" it could not be said "we by the commandment became exceeding sinful," for there would have been in sin all the commandment laws. But it is not so. It is "sin is transgression." It is the wicked will of man; of law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the meaning of the apostle: "Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression." This is a quotation from Hosea vi. 7: "They, like Adam, have transgressed the covenant." Adam had a law, lived but one; they transgressed also: but death reigned over those from Adam to Moses, over those who, bad and; sin was there, for death was there. I have enlarged a little more on this because the definition of sin

is a serious thing, and theology will not fear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii. but in I Timothy i. 5—"lawless and disobedient." It is never translated "transgression of the law" but here, generally "iniquity." *ἁμαρτία* is twice translated "transgression;" but it is never said, in any form of the word, to be "transgression of the law" but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no one will make the shades and subtleties of thought in one language answer to another. It is often more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In one case I have been told that these shades of meaning though they exist as "indeed," "truly," "certainly," "forasmuch," "because," and individual facts form the mind in such cases. See the use of *ὅτι* in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it is hardly to be considered such. I had marked each instance in the first edition, but it arrested the eye unnecessarily for the general sense. This the printer has sought to remedy by another and clearer mark. The same character of style is seen in the constant use of *καί* instead. Another peculiarity is to be noticed in John, the constant use of *ἐν* for *ἐν*. In Luke we have *ἐν* for *ἐν*.

I have further to remark on the script, as to which a great fine has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of sentences in the two languages. The past participle with a present auxiliary is not a simple Greek perfect, not actual continuance in effect of a past action; a past action merely estimated as present, or in force at present, as just as often in its force. The real practical question is English is: is it as historical statement or a fact viewed as such usually, i.e. with out reference to time. "Christ died for us;" that is historical. "Christ has died for us." That is a moral fact always true. The question which to use is often a very nice one, and we have to notice the difference of our point of view and that of the time of the passage. The only simple tenses in English are both perfect; one signifying something accomplished in fact, the other as accomplished not. And at the latter to come history, the use of it in many cases for the Greek aorist falsifies the sense. Thus—a case in which we use, I believe, denotes it—*ἐποίησεν*. If I say "I wrote," it is another little further spiritual otherwise, "I have written to you" is a past act made present by "have," and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek is no new name, the use. "I wrote to you not to do it" is a past letter supposed to be received. "I have written to you," he has done it, but it is supposed to be not yet received. "I have written to you in the letter" is the present use. Now what is true of *ἔγραψα* is true of many others. When I want to give the present and an accomplished action, I say, not "I write," but "am writing," because "writing" is the act, "am," absolutely present; but on the other hand I say, "I write five letters every day in the year." "I wrote a long letter to him" is an historical fact; "I have written a long letter to him" is a moral assertion to which I attach present value. "Have" with the past participle is used however for the perfect, but to agree in English all the Greek aorists in I judge, simply a blunder. When the writer is indeed, the simple perfect tense may well answer it in English. I cannot say I have always succeeded in rightly distinguishing the cases; there are cases in which I have myself doubted.

I have occasionally left old forms where they are more reverential, as "with" for "say," "into" for "to," &c. I have left "ye" for the abbreviation of "you."

* The two main verbs are only two tenses in English as all, one before, so called, is the present, imperfect; but we distinguish as accomplished act is not future.

and the Dutch *gij* and *u*, which being familiar spoken Dutch is used for *you*, and is now become usual in English. Both languages have the Dutch *Ommekeer* for *they* origin. For these things I attach no great importance; it remains I do.

And this leads me to the use of the word, "in language" instead of "writing," which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justice of the change, and just because in written English "writing" is used for what is rendered to God only; when the English translation was made it was not, and the use of it now signifies the sense in those quarters of the passage it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they read not the book (the *Corning* Book as well) And it follows the sense of a spiritual power to use the word now. That we worship Christ who he knows He is God is another matter. In the English Bible it is, or it least was, all right; because worship did not mean what it does now. The case when he is married says, "With my body I thus worship." It is used in 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The use of a letter as small "a" is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But in dwelling on it, one state of spirit, and the Holy Spirit itself, are as blended as in many of them very difficult; because it is spoken of as one state, and then as the Holy Spirit. It is in just large, for the Holy Spirit, it is the Spirit personally. I can only leave it with the reader, telling the attention of the reader to it. It is a blessed thing, that it is so blended in power that one man is so spoken of; but if we had the divine Person, that blessing itself is lost. The reader may see, and the difficulty, he is given not only them, but the thinking of the effect and the person in Romans 8:16, 17.

All the instances in which the article is wanting before names are marked by brackets; but I give also all the passages in which names, which the LXX. calling for Jehovah, have been transferred to the New Testament, is used as a proper name, that is, for the name of "Jehovah." It is also used in the New Testament for a title of Christ, who is now the prince of Lordship over all things. "God," with Peter, "has made him, whom ye have crucified, both Lord and Christ." I have put a mark of interrogatory after those that are doubtful.

Mark 1: 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Mark 1: 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 41

low again, wholly new; and the Jews are all through treated as reproaches, the divine and immortal Person of the Lord as the foundation of all blessing, and a work of redemption which is the basic event of the entire existence of the new heavens and the new earth, whereas Jewish righteousness, together with, at the close, the gift of the Comforter, form the subject of the Gospel, in contrast with Judaism. Instead of treating the Lord as the Abundance and Father, the source of promise, or as Father, to bring in as Son of man Messiah, to save, or giving the account of His service in ministry as the great Priest, that was to come, it brings a divine Person, the Word made flesh, into the world. What I have just said escapes their character as the four Gospels. Matthew is the fulfillment of promise and prophecy, forecasted among the Jews, rejected by them, stumbling thus on the same of stumbling, and shown to be really a sower; Mark's story was in vain; and then the Church and the Kingdom anticipated by Israel blessed by promise, which they refused in His Person; left after judgment, when they served Him, to be sown under men. The account is not found in Matthew, I believe, for this very reason: Galilee as Matthew and Jerusalem is the scene of His interview with the disciples after His resurrection. He is with the pair of the back who served the word of the Lord, where the light had sprung up to the people sitting in darkness. The commission to baptize now, both Jews and apostles to Gentiles. Mark gives the servant-prophet, Son of God, Luke, the Son of man, the first two chapters showing a lovely picture of the remnant in Israel: John, a divine Person comes into the world, the foundations (renewing water accompanied) of the new creation, the olive and pomegranate, faith: revealing the Father, with the promise of the Comforter while away. Paul and John reveal one Father in a wholly new place in Church. But John is mainly occupied with revealing the Father in His Son to us, and that life by the Son in us. Paul with presenting us to God, and His commands in grace. If we compare ourselves to the Epistles, the latter only speaks of the Church, since I Peter II., the building of living stones, but Paul only speaks of the Body. The Acts show the founding of the Church by the Holy Ghost sent down from heaven, and then the Jerusalem or Palestinian labours of the apostles, and other free labourers, especially the work of Peter, and the rest of Paul. With the history of the rejection of his Gospel by the Jews of the dispersion, the history of entrance upon

GOSPEL ACCORDING TO
MATTHEW.

BURSE of the guardians of John
Clarke, Son of David, Esq. of Aber-
deen.

* Abraham Isaac Isaac; and Isaac Isaac Isaac, and Jacob Isaac Isaac.

* *Journal of the American Medical Association*, 1964; 191: 1000-1001.

Phases: Local Extrem. and Extrem.
Local Attract. and Attract. local Equiv.

^a and ^b Missing local numbers, and

Salmon, brook Trout, and Herring; and
Doe caught Oct. 2 of 1876; and Wood

*David Jones, and James Becht. David
the long. And David* James Schuman.

Using, and Solomon began Hebrew.

* Legal fees and law firm disbursements

* Joyce Kilmer (1894-1932), and Helen Russell (1894-1932)

¹² and Δ define the Δ -function and δ -function, respectively.

Elizabet Marston and Marston
beget Anon, and Anon beget Joine.

brother, at the time of the marriage

away of Babylon. And after the carrying away of Babylon, Jeremiah

¹² Zoroastrian, and Zoroastrian began.¹² and *Elmiron* Legal Action and *Arco* Legal Action, 1990-1991, 1992-1993, 1994-1995, 1996-1997, 1998-1999, 2000-2001, 2002-2003, 2004-2005, 2006-2007, 2008-2009, 2010-2011, 2012-2013, 2014-2015, 2016-2017, 2018-2019, 2020-2021, 2022-2023, 2024-2025, 2026-2027, 2028-2029, 2030-2031, 2032-2033, 2034-2035, 2036-2037, 2038-2039, 2040-2041, 2042-2043, 2044-2045, 2046-2047, 2048-2049, 2050-2051, 2052-2053, 2054-2055, 2056-2057, 2058-2059, 2060-2061, 2062-2063, 2064-2065, 2066-2067, 2068-2069, 2070-2071, 2072-2073, 2074-2075, 2076-2077, 2078-2079, 2080-2081, 2082-2083, 2084-2085, 2086-2087, 2088-2089, 2090-2091, 2092-2093, 2094-2095, 2096-2097, 2098-2099, 2100-2101, 2102-2103, 2104-2105, 2106-2107, 2108-2109, 2110-2111, 2112-2113, 2114-2115, 2116-2117, 2118-2119, 2120-2121, 2122-2123, 2124-2125, 2126-2127, 2128-2129, 2130-2131, 2132-2133, 2134-2135, 2136-2137, 2138-2139, 2140-2141, 2142-2143, 2144-2145, 2146-2147, 2148-2149, 2150-2151, 2152-2153, 2154-2155, 2156-2157, 2158-2159, 2160-2161, 2162-2163, 2164-2165, 2166-2167, 2168-2169, 2170-2171, 2172-2173, 2174-2175, 2176-2177, 2178-2179, 2180-2181, 2182-2183, 2184-2185, 2186-2187, 2188-2189, 2190-2191, 2192-2193, 2194-2195, 2196-2197, 2198-2199, 2200-2201, 2202-2203, 2204-2205, 2206-2207, 2208-2209, 2210-2211, 2212-2213, 2214-2215, 2216-2217, 2218-2219, 2220-2221, 2222-2223, 2224-2225, 2226-2227, 2228-2229, 2230-2231, 2232-2233, 2234-2235, 2236-2237, 2238-2239, 2240-2241, 2242-2243, 2244-2245, 2246-2247, 2248-2249, 2250-2251, 2252-2253, 2254-2255, 2256-2257, 2258-2259, 2260-2261, 2262-2263, 2264-2265, 2266-2267, 2268-2269, 2270-2271, 2272-2273, 2274-2275, 2276-2277, 2278-2279, 2280-2281, 2282-2283, 2284-2285, 2286-2287, 2288-2289, 2290-2291, 2292-2293, 2294-2295, 2296-2297, 2298-2299, 2300-2301, 2302-2303, 2304-2305, 2306-2307, 2308-2309, 2310-2311, 2312-2313, 2314-2315, 2316-2317, 2318-2319, 2320-2321, 2322-2323, 2324-2325, 2326-2327, 2328-2329, 2330-2331, 2332-2333, 2334-2335, 2336-2337, 2338-2339, 2340-2341, 2342-2343, 2344-2345, 2346-2347, 2348-2349, 2350-2351, 2352-2353, 2354-2355, 2356-2357, 2358-2359, 2360-2361, 2362-2363, 2364-2365, 2366-2367, 2368-2369, 2370-2371, 2372-2373, 2374-2375, 2376-2377, 2378-2379, 2380-2381, 2382-2383, 2384-2385, 2386-2387, 2388-2389, 2390-2391, 2392-2393, 2394-2395, 2396-2397, 2398-2399, 2400-2401, 2402-2403, 2404-2405, 2406-2407, 2408-2409, 2410-2411, 2412-2413, 2414-2415, 2416-2417, 2418-2419, 2420-2421, 2422-2423, 2424-2425, 2426-2427, 2428-2429, 2430-2431, 2432-2433, 2434-2435, 2436-2437, 2438-2439, 2440-2441, 2442-2443, 2444-2445, 2446-2447, 2448-2449, 2450-2451, 2452-2453, 2454-2455, 2456-2457, 2458-2459, 2460-2461, 2462-2463, 2464-2465, 2466-2467, 2468-2469, 2470-2471, 2472-2473, 2474-2475, 2476-2477, 2478-2479, 2480-2481, 2482-2483, 2484-2485, 2486-2487, 2488-2489, 2490-2491, 2492-2493, 2494-2495, 2496-2497, 2498-2499, 2500-2501, 2502-2503, 2504-2505, 2506-2507, 2508-2509, 2510-2511, 2512-2513, 2514-2515, 2516-2517, 2518-2519, 2520-2521, 2522-2523, 2524-2525, 2526-2527, 2528-2529, 2530-2531, 2532-2533, 2534-2535, 2536-2537, 2538-2539, 2540-2541, 2542-2543, 2544-2545, 2546-2547, 2548-2549, 2550-2551, 2552-2553, 2554-2555, 2556-2557, 2558-2559, 2560-2561, 2562-2563, 2564-2565, 2566-2567, 2568-2569, 2570-2571, 2572-2573, 2574-2575, 2576-2577, 2578-2579, 2580-2581, 2582-2583, 2584-2585, 2586-2587, 2588-2589, 2590-2591, 2592-2593, 2594-2595, 2596-2597, 2598-2599, 2600-2601, 2602-2603, 2604-2605, 2606-2607, 2608-2609, 2610-2611, 2612-2613, 2614-2615, 2616-2617, 2618-2619, 2620-2621, 2622-2623, 2624-2625, 2626-2627, 2628-2629, 2630-2631, 2632-2633, 2634-2635, 2636-2637, 2638-2639, 2640-2641, 2642-2643, 2644-2645, 2646-2647, 2648-2649, 2650-2651, 2652-2653, 2654-2655, 2656-2657, 2658-2659, 2660-2661, 2662-2663, 2664-2665, 2666-2667, 2668-2669, 2670-2671, 2672-2673, 2674-2675, 2676-2677, 2678-2679, 2680-2681, 2682-2683, 2684-2685, 2686-2687, 2688-2689, 2690-2691, 2692-2693, 2694-2695, 2696-2697, 2698-2699, 2700-2701, 2702-2703, 2704-2705, 2706-2707, 2708-2709, 2710-2711, 2712-2713, 2714-2715, 2716-2717, 2718-2719, 2720-2721, 2722-2723, 2724-2725, 2726-2727, 2728

¹⁰ and Action Legal Health, and Church Legal Plans and Plans, Inc.

11 and Jacob's great-grandson, the husband of

of Mary, of whom was born Jane,

¹⁷ which is called Chana. All the generations, therefore, from Abraham to David [years] fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Chana, fourteen generations.

¹⁰ Not the birth of Jesus Christ was done: His mother, Mary, that

25.⁴ Having been introduced to Joseph, before they came together, she was

¹⁸ Ghazal. Port Isabella, her husband.

willing* to accept our subsidy, pre-

But while he pondered on these

name, behold an angel of [the]
 Lord appeared to him in a dream,

—saying, Joseph, son of David, fear not to take her (sister) Mary, thy wife,

10 Let them which is inspiration in her is

bring forth a son, and thou shalt call his name Japhet; for he shall have

²⁴ See people from these areas. Now all this means to you that they might be

fulfilled which was spoken by (the)
Lord,² through the prophet, saying,

child, and shall bring forth a son,

...and the woman and the little boy and
the man, with a little interpretation.

God with him. And I suppose, having
sworn up from his sleep, God in the
world of things, I could not understand

¹⁰ *hym*, and took as [hym] his wife, and became his son, with the last woman.

* T. B. adds "the time" with O.L. 118 vs. 2
Vulg: 8. D. 118 vs. 2. P. 118 vs. 2.

¹³ In these diary comments respondents also expressed reluctance to discuss with, and resistance from, others, that authors believe might be

Chinese firms and "hundreds of American" firms at the

Let \mathcal{H}_1 and \mathcal{H}_2 be Hilbert spaces. Let $\mathcal{H} = \mathcal{H}_1 \oplus \mathcal{H}_2$ be the direct sum of \mathcal{H}_1 and \mathcal{H}_2 . Let T_1 and T_2 be bounded linear operators on \mathcal{H}_1 and \mathcal{H}_2 respectively. Define T on \mathcal{H} by $T(x, y) = (T_1x, T_2y)$. Show that T is a bounded linear operator on \mathcal{H} and $\|T\| = \max\{\|T_1\|, \|T_2\|\}$.

counts on the difference of two-year periods. It may be. Now the work of the Christ, Jesus.

Free, confidentially paid, I believe, some going
back to the 19th century, the 19th century.
At the end of the 19th century, the 19th century.

¹² I have written the article, mentioning all my other "interests." It is like the article in question.

1 mol% ZrO_2 or HfO_2 in BaTiO_3 (100 nm).